

# BAPTIST RECORD.

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## THE BAPTIST RECORD

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## EDITORIAL.

### NOTES AND COMMENTS.

Bro. J. H. Taylor, of Kossoth,  
also is at the Convention as a com-  
pliment from his people. May the  
Lord ever bless all such good peo-  
ple.

The Southwestern Baptist Uni-  
versity has recently received a val-  
uable gift in the way of real estate  
from the hand of Sister J. R.  
Graves. We congratulate that ex-  
cellent school on its good fortune.

Are you planning for a full sum-  
mer's work? Remember there are  
some things that can be done better  
in the summer than in the winter.  
Think of that and bestir yourself be-  
fore it is too late.

The negro population of this coun-  
try is said to be number 6,441,915.  
In 1890 they were put down at 4,  
441,830, showing in thirty years an  
increase of 2,503,085. Since 1890  
our whole population has doubled  
itself but the negroes have gained  
only about one-half. How is this?

Bro. T. J. Bailey, of Goodman,  
belongs to the happy band of pastors  
whose churches send him to the  
Southern Baptist Convention. They  
put the money in the hands of his  
wife and told her to send him off  
and—good woman that she is—she  
said go, and he went.

"Wist ye not that I must be about  
my Father's business?" Why may  
not every "son of the highest"  
make this sentiment his motto, at  
the Convention? How much better  
than to be burdened with his own  
affairs and especially with purpose  
dise to make everything go his own  
way.

We learn that the Southwestern  
Baptist University, at Jackson,  
Tenn., is enjoying a most prosper-  
ous season. They have had fine  
revival in the churches which reach-  
ed the students of the institution  
generally, about 90 per cent. of  
whom are now members of the  
churches.

We signal Bro. T. P. Bell, the new  
secretary of the Sunday School  
Board, a most cordial greeting and  
assure him of our fullest sympathy  
and heartiest co-operation in his  
work. He has a fine opportunity to  
do unmeasured good and may the  
divine hand guide him into the best  
ways and by the best methods.

We are not a prophet nor the  
great grand son of a prophet but we  
think we can see far and clear  
enough in the future to predict that  
if the Convention should, as some  
think it ought—consolidate all  
of the three Convention Boards into  
one—they will find a sure enough  
elephant on their hands, too big to  
manage and too dangerous to let go.

The Foreign Mission Board at its  
March meeting accepted five new  
missions for foreign fields, to-  
wit: Rev. M. Gassaway, for Mex-  
ico, Revs. R. E. Neighbors, S. J.  
Porter, Jos. Aden, for Brazil and  
Rev. Peyton Stephens, for North  
China. May God go with these  
brethren and prosper them in their  
great work.

Mrs. M. T. Yates, the widow of  
the veteran China missionary of  
that name, who so long and faithfully  
served the Master's cause in that far-off land of darkness, is now  
on a visit to friends in the United  
States. It would be a great pleasure  
to the great company of God's  
people who go to Nashville to meet  
her there if it should please her to be  
present.

It seems to us and that is our point,  
that while the work of the "higher  
critics" may not seriously effect the  
integrity of the Bible it does impair  
the confidence of some people in it.  
One of the proofs of this fact is the  
constantly increasing decay of principle  
in business transactions among business men. The fear of  
God is no more before their faces,  
because they no longer honor His  
Word. May God save our people  
from practical atheism.

The Nashua Telegraph says: "The  
bill introduced into the New York  
Legislature to prohibit the wearing  
of cravatines was appropriately referred  
to the committee on navigation." Why  
did they not refer it to the  
wild-goose committee and let it go  
on the North Pole?

The May number of the Foreign  
Mission Journal has a very inter-  
esting letter from Bro. E. N. Wade  
of Fukuoka, Japan. He gives some  
valuable information concerning his  
field of labor and makes a very  
earnest plea for reinforcements.

Would that our people could  
measure up to the great demands now  
upon them from heathen nations for  
the bread of life.

Beloved, how does this test agree  
with your Christian experience in  
life: "For this is the love of God,  
that we keep his commandments;  
and his commandments are not  
 grievous."—1. John 5. 3. If that is  
true with you then it is safe for you  
to say that "the love of God is  
shed abroad in your heart by the  
Holy Spirit which is given unto  
you."

It is not the man that makes the  
loudest professions of reverence for  
the Bible that holds it in highest re-  
gard. Sometimes and most likely  
you find these loud mouthed ones  
making immensely free with a single  
passage because it stands in the  
way of the new things that they and  
some of their sort wish to introduce.

It will do to watch all such if you  
love the truth.

We acknowledge, with thanks, a  
kindly invitation to attend the mar-  
riage of Miss Lillie Belle Waller to  
Mr. George W. Riley at the home  
of the bride's parents, Mr. and Mrs.  
William A. Waller, in Louisville,  
Ky., at 12 m., on May the 11th, 1893.

Should we not be present in person,  
we beg to assure the young people  
that they have our very best wishes  
for a long and happy and useful life.

We don't know why it is that  
some people do not have as much  
of the same kind of religion in  
trade, that they do in church. But so  
it is, and we know as we are, are  
sometimes made to feel a great deal  
more so on account of this fact. We  
know some men, however, who are  
not that way and it is quite as  
pleasant to talk with them about  
business as it is about church mat-  
ters.

Beloved, if in the course of life's  
journey you find that you must  
bear heavy burdens, just bear in  
mind that God, who knows you bet-  
ter than you know yourself, has  
great confidence in you and will also  
give you all needed grace. Then  
it may not be that these burdens  
will serve to check a tendency in  
you toward running too fast, which  
is the fault of not a few otherwise  
clever and efficient servants?

The Religious Herald is at its old  
tricks of trying to manufacture senti-  
ment against the enterprise; it  
has not the honor to represent nor  
the fairness to approve. It is not  
very stimulating to our common-  
hood to observe how some people  
of some note allow themselves to  
be used by it for that purpose.  
However, the ruse is entirely too  
sneaking. The old skeleton rat-  
tles underneath its patchie covering  
and grins out at every salient point.  
Who so blind as not to see it?

The following from the True  
American seems to be sound logic  
though it may not suit all so-called  
reformers: "We hold it as a safe  
axiom that any so-called reform  
movement which seeks and cherishes  
an alliance with those who are in  
practical antagonism to its principles  
is no reform movement at all; but a  
farce and a humbug which  
pretends to engage in the over-  
throw of an evil by joining itself to  
the most zealous supporters of that  
same evil." May not this apply  
with equal force to individual reformers?

We are in receipt of a very kind  
invitation to present at the an-  
nual commencement of Kenchi Male  
and Female College at Koschi, La.,  
which is to occur on June 2. We  
gratefully return our thanks, and  
express our best wishes for Bro.  
Tomkies and the excellent institu-  
tion over which he has the honor to  
preside.

The revival meetings in New Or-  
leans, conducted by the Purser  
brothers, for seven weeks, resulted  
in conversions by experience and baptism  
of about seventy persons, about  
equally divided between Valence  
and the First church. The great  
question seems to have been  
settled by these meetings that  
it is possible for the Baptists  
to make real progress in New Orleans. The members of  
the two churches are full of enthusiasm.  
Pray for us.

LAYMAN.

Special attention is directed to  
the card of the Meridian McCants  
Company.

### AT THE CONVENTION.

We don't know just how it is to be  
done but the Convention will have  
to meet its great responsibilities  
somehow this year without us. How-  
ever much sorrow the reflection  
may cause us, we feel compelled to  
afflict the great meeting with our  
personal absence. Only those, per-  
haps, who have been charmed here-  
before with our splendid committee  
reports and thrilling platform  
speeches will miss us very much.

There will, however, be a big  
meeting, we doubt not, so that what  
may be lacking in the way of much  
may be made up in many, and every-  
thing will go on as well as if no such  
important program as ourself were  
absent.

We shall stay at home and nurse  
an old physical hurt and pray for  
the Lord to direct the counsels of  
His people. We regret that more  
has not been done along the line of  
the centennial work, but when we  
consider the stringency of the  
times, the covert and  
outright opposition on the part of  
some who did not originate the  
movement or get at the front of  
it at first, we are not much sur-  
prised at the comparative meagreness  
of the results. Perhaps under all of  
the circumstances, we ought to say  
"well done." We have no doubt  
the instigators and workers of the  
movement will rejoice that even so  
much has been accomplished.

If the obstructionists find as much  
real pleasure in what they have  
caused not to be done, it will be, as  
well, "to that gathereth not with  
me scattereth abroad." And to  
his own master every servant stand-  
eth or falleth."

Somehow we have never believed  
that the chief mission of Christ's  
people in this world was to raise  
money so much as it was to win  
souls by right living and personal  
effort, and on that account have no  
doubt that the time and efforts  
which have been expended in the  
centennial movement will result in  
very much good otherwise than  
the amount of money realized. Let  
us hope that the wisdom of the  
convention will apply the material  
proceeds of the denominational  
interest thus awakened to the  
best advantage and that notwithstanding  
every way God may be glorified.

There is no doubt that the intro-  
duction of new methods are  
of great use sometimes in putting  
new life into our denominational  
work and increasing its efficiency,  
but it will be well to bear in mind  
that new methods are often sug-  
gested by men who though the  
most plausible are the most imprac-  
tical, and whose whole life jour-  
ney is flecked with unpatented in-  
ventions. If it is right to  
"try the spirits" it is also  
right to scan the methods,  
and not to be led at this high day of  
our denominational prosperity to  
turn aside from tried and effective  
ways to vague and experimental  
processes of convention action. Better  
not conclude that the dear old  
fathers were too "narrow" to plan  
for this broad and liberal age, but  
rather give them credit for at least  
as much sense in proportion to the  
requirement as we may happen to  
have and keep it in mind that they  
were quite as capable of anticipat-  
ing the future in their devisings  
and plans for us as we are for the  
future, and that perhaps after  
all, about what we need is  
to enlarge, to amplify and strengthen the good old  
ways which have brought us so  
safely up to our present high state  
of denominational fulness and  
strength.

Beloved, if in the course of life's  
journey you find that you must  
bear heavy burdens, just bear in  
mind that God, who knows you bet-  
ter than you know yourself, has  
great confidence in you and will also  
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tion over which he has the honor to  
preside.

LAYMAN.

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the card of the Meridian McCants  
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### OUR OBSERVATORY.

Rev. T. P. Bell has moved to  
Nashville and taken charge of the  
work of the Sunday School Board.  
We are sure that Dr. Bell will make  
a most efficient Secretary, and do a  
great work. We acknowledge  
the receipt of an invitation to attend  
the commencement of Shugulak  
Female College, which occurs May  
26 to 30. Dr. T. G. Sellers, of Stark-  
ville, is to preach the commencement  
sermon, and Governor Stone is  
to present the diplomas to the  
graduates.

and sectarian schools, but he did  
not. We do not believe in sectarian  
schools either, but we are a strong  
advocate of denominational schools,  
especially those which are owned  
and controlled by Baptists—Bro.  
J. A. Lee writes that his church at  
Courtland sends him to the Conven-  
tion. That is well done, both for  
the church and the pastor.—Rev.  
W. E. Hatcher, of Virginia, is to  
preach the Convention sermon, and  
Governor Stone will fill the place.

and the sentiments of the two churches.  
If our sister State has any more  
such men as Bro. Alfred to spare,  
we will gladly welcome them to  
Mississippi. He has taken hold of  
the work to succeed, and under God  
he will succeed.

He will be needed ere long, doubtless,  
in our State Convention.

Ed. W. M. Alfred, a recent re-  
cruit to our ministry from Louisiana,  
is a valuable accession to Mississip-  
pi. The churches at Sardis and  
Batesville made a wise choice in se-  
lecting him to fill their pulps. In  
thus saying, the writer also voiced

the

sentiments of the two churches.

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such men as Bro. Alfred to spare,  
we will gladly welcome them to  
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in our State Convention.

JANUARY.

Hinkle Creek church, Tisho-  
mingo Association, \$ 5 00

Flora church, Central Asso-  
ciation, 17 25

W. M. S., Clinton church, 10 65

H. H. Eagle, Miss., 1 00

Indianaola church, Deer Creek  
Association, 10 00

Mrs. Lizzie Foster, Herman-  
ville, 2 25

Mollie Foster, Hermanville, 3 50

Mittie Foster, " 3 50

Josie Lord, " 4 05

Duggie Lord, " 4 95

Nellie Gordon, " 1 15

Shugulak church, Columbus  
Association, 24 80

Spring Hill church, Copian  
Association, 6 25

w m s, Spring Hill church, 5 00

Bethel church, Mississippi  
Association, 2 10

Mr. and Mrs. W. J. Self,  
Coldwater Association, 6 00

Mrs. B. J. Buford, Coldwater  
Association, 2 00

Dr. T. A. Knight, Senatobia,  
Total, \$115 35

FEBRUARY.

Silver Springs church, Bogue  
Chitto Association, \$ 5 00

OUR WORKS.—Eph. 11, 9.  
DEDICATED TO REV. G. D. BOWEN.

Since all the works which we have done  
Can never for sin atone,  
In Jesus' name, Almighty One,  
We bow before Thy throne.

Had we no rock of promise here,  
Than works on which to lean,  
That land above, so bright and clear,  
Could never then be seen.

Thro' deepest gloom and darkest night,  
Our wandering souls would stray,  
No star of hope nor ray of light,  
Would guide us on our way.

And then at last, in realms of woe,  
"Mid scenes of black despair,  
Lost, and undone, and forced to go—  
To die forever there.

Blessed name that brings atoning blood,  
And turns our night to day,  
By faith we plunge beneath its flood,  
And wash our sin away.

And when earth's toils and cares are done,  
And life's last sorrow known,  
Complete in Him, Almighty One,  
We'll stand before Thy throne.

L. E. HALL,  
Hattiesburg, Miss., March 6, 1883.

HEAVEN—WHAT, WHERE,  
WHEN?

NO. 3.

*Note according to criticism that vague and crude conceptions that many have had, and that not a few still have, let us go straight forward.*

1: Shall we understand locality of heaven as well as state? A place without qualities would be nothing. A state divested of locality would be a pure abstraction; and hence, impossible to define as the dwelling of an entity. Therefore, we must conceive of heaven as possessing locality. It is called a house of mansions, a building, a city. I do not conceive these terms to be used in accommodation to our weakness, much less to deceive us. It is both philosophic and in harmony with the whole trend of scripture to attribute entity to every being in the universe, whom we regard possessed of personality, and to think of such as having habitation somewhere.

Our inability to find the place and set bounds to the same, or our ignorance of the mode of that being occupying the undefined locality, does not alter the fact. In the necessity of the case here we have an equation, and affirm that the known are equal to the unknown. See if this is right. It is an undivining truth of all we know; therefore, we affirm that it equally pertains to the unknown. Then we may affirm both the state and locality of heaven; and hence, conclude that these will be in every way suited to the new and higher mode of being, upon which shall enter the beings whose nature has been purified by the cleansing blood of Christ, and exalted by being changed from a natural to a spiritual state.

If these considerations satisfy us that we are seeking a home that as certainly has locality as state, we may see if we can find where it is, and after that, when.

2. HEAVEN, WHERE?

It is well known that the Jews regarded three heavens. 1. Where the air and fowls move. 2. The region of the starry heavens. 3. The dwelling place of God. Another fact may be stated: All men, upon any part of the earth, call going from the earth, up, and coming to it, down. These are relative terms, and anywhere on the globe mean perpendicular to the horizon. This is so of every planet that revolves in the solar system. For anything that we know to the contrary, it is a law of the universe. This much, that we may not wander in space and lose our bearings.

Shall we locate the heaven of the redeemed around the throne of God? If so, where is that? Shall we answer in heaven? The answer is indefinite. Do we know in what part? Can we tell the relative position to any other sphere, or the distance? Can we tell anything about it? If we can find where God locates the heaven of the saved, then we may rest assured that he will gather them all to that place. He has not told us that it is around his throne, away beyond sun, moon and stars. He has not promised to fit up any named spheres in any strange and distant world. Had he done so, and were that his purpose, it would be right. If the Bible does not locate heaven, all search and conjecture will be vain. Besides, it is proper and good for us to know where heaven is, it seems consistent that we should be informed. If we seek a place and journey toward it, surely we should make poor headway if we knew not where to find it. If we find a plain road leading to that great city, and all the specifications describing its location, "metes and bounds," and its excellencies, shall we not accept the truth and be glad of the result?

3. WHERE IT IS NOT.

No man has ever ascended to heaven. We have heard many prayers and songs, as well as sermons, and read much in books, all favoring the idea that men go straight to the heaven of heavens, where God dwells in unapproachable light. "Thine upper and better kingdom," is as meaningless as it is unscriptural. It is strange that men with an open Bible would utter such a sentiment. And yet not so strange, if we look at the widespread spiritualizing and mystifying of the truth in the centuries of darkness and superstition. Not among the least of these is the truth for which we now look. Let us look at John 3:13: "And no man had

ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." These words are so direct and clear of all ambiguity, that no effort can force them from expressing just what they say. No comment can add force. Any explanation would be to presume on the utter ignorance of the reader. Though David declared that he could go to his child, Peter affirmed, "David is not ascended into the heavens." Acts 2:24. Long before this David had been gathered to his fathers. Long before Jesus uttered the words noticed, Moses, Abraham and Isaac had gone to their rest. Enoch and Elijah had been translated. But to the heaven of heavens they had not ascended. Lazarus was in Abraham's bosom and happy. The thief went to Paradise with Jesus. Paradise and heaven, relating to the resting place of the righteous between death and the resurrection, mean one and the same thing. Hair-splitting on technicalities and a war of words are not needed in proof. The connections of these words will determine.

#### A WORD OF DOCTRINE AND GOOD CHEER.

DEAR BRO. HACKETT:—Please enclose \$2, for which continue to my address THE BAPTIST RECORD. I have been reading THE RECORD from the first number published, and we (myself and little wife) do see how we can get along without its weekly visits. Indeed, it is a friend that never forsakes us; always cheering us in prosperity and comforting us in our sorrows; bringing fresh news and telling us so many good things. But it contains some things not in accord with "the faith once delivered unto the saints." And some of the dear brethren "speak (not) the things which become sound doctrine." My brother, L. C. Hicks, in an article which "Dreamer" referred to in the number of April 6, Bro. Hicks says, in substance, that we gained in Christ all we lost in Adam, and that by conformity to the divine law we can be saved. Now, this is good doctrine for a Pharisee, but not for a Christian. For if there had been a law given which could have given life, verily righteousness should have been by the law. Gal. 3:21. "For as many as are of the works of the law, are under the curse; for it is written, Curseth every one that continueth not in all things which are written in the book of the law, to do them." Gal. 3:10. So we see that no one is justified or saved by the deeds or works of the law. If so, as "Dreamer" says, he could claim part of the glory. "Knowing that a man is not justified by the works of Jesus Christ, even we who have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." Gal. 2:16. So then we see that there is no salvation in the law, but a curse rather. And it is a glorious provision in the plan of salvation, "that Christ has become the end of the law for righteousness to every one that believeth." "For what the law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3-4. There is nothing good in man. "There is none righteous, no, not one." We are all by nature the children of wrath, and we are saved by the exceeding riches of his grace in his kindness toward us, through Christ Jesus. "For by grace are ye saved, through faith; and not of yourselves; it is the gift of God." Grace, therefore, is the favor of God manifested in eternal blessings to the lost and guilty world through our Lord Jesus Christ. Such is the origin and such the glorious basis of our salvation. Hence, grace shines through the whole plan of salvation. The inductive scheme in the covenant of salvation is, "For the praise and glory of His grace." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Divine grace, therefore, as reigning in our salvation, not only appears, but appears with majesty, shining and triumphing, providing all things bestowing all things necessary to our eternal happiness. Amen.

A. B. HICKS.  
Bellefontaine, Miss.

#### INDUCTION INTO OFFICE OF DEACON.

The scriptures do not leave us to vague surmises as to the method of setting the deacon apart to his work. This part of the subject is important, because of its bearing upon the polity of the Apostolic churches. This to Baptists is especially important, since we are scrupulous as to the scriptural method of doing the thing.

Let it be observed that the seven were chosen by the multitude of disciples. The body of believers elected them. "Look ye out therefore, brethren, seven men of good report." "And when they chose seven brethren and set them before the apostles, and the apostles when they had prayed, laid their hands on them." Chosen by the people and ordained by the apostle, was the order in this instance. Meyer says:

"Observe, moreover, how the right to elect was regarded by the apostles as vested in the church, and the election itself was performed by the church, but the appointment and consecration were completed by the apostles" (in loco).

It was the custom of the Apostolic churches, to choose, by election, their officials, whether bishops, deacons or agents for special work. Meyer says, in his note on Acts 14:23, "Paul and Barnabas chose by vote presbyters for them, i. e., they conducted their election by vote in the churches." The word rendered "appoint" in the Revised and "ordained" in the Old Version in the above reference means "to stretch out the hand;" and hence to vote by show of the hand.

Robinson gives: "Stretch out or hold up the hand, to vote." Liddell and Scott: "To vote for, elect." Thayer: "To vote for, stretching out the hand," to create or appoint by vote," with the laws of the nation of extending the hand, to elect, appoint, create." Alford says: "There is not any reason here for departing from the usual meaning of electing by show of hands. They may have admitted by ordination those presbyters whom the churches elected" (con-

ference of the church at the time of the passage). The passage in 2 Cor. 8:19 contains the same word, designating Titus as "appointed" by the Macedonian churches to travel with Paul in the interest of the poor of Jerusalem. Such was the polity of the Apostolic churches. Even the apostles did not arrogate to themselves this prerogative, but left the authority to elect with the churches. This practice continued for some time after the apostolic age. This is evident from a document already mentioned, known as "The Teaching of the Twelve Apostles." "Elect for yourselves bishops and deacons." The same word is used which is found in the passages of scripture mentioned above.

Dr. Schaf says: "The apostles were called, indeed, immediately by Christ to the work of founding the church, but as soon as the community of believers arose, the congregation took an active part also in all religious affairs. The persons thus inwardly and outwardly designated by the voice of Christ and the church were solemnly set apart and inducted into their ministerial functions by the symbolical act of ordination. (pp. 512-514.)

Prof. Kurtz says, in speaking of the Apostolic age: "Bishops and deacons were chosen by the church." Prof. Pressense says of the same period, "The apostles presided over the election but did not suppress it. He is further certain that this right of election was preserved inviolate during more than two centuries." (A. Christian Century p. 356.) The Baptists have reason to congratulate themselves as being now the bold defenders of this practice.

Dr. Strong says: "The imposition of hands is the natural symbol of the communication not of grace but of authority." Dr. Hovey says:

"The imposition of hands, as practiced in appointing persons to an office, was a symbol of the impartation of the gifts and graces which they needed to qualify them for the office." May it not rather be a recognition of the gifts and graces required for the performances of the duties connected with the office to which the brother is set apart?

Pressense says: "We do not deny, however, that the laying on of hands, had a special application when received by the deacons or elders. It was the solemn sign of their entry upon office, according to a custom of the synagogue, in the case of new rabbis. But between the imposition of hands, in the synagogue and the same ceremonial in the church there was as wide a difference as between the two institutions themselves. It was, in truth, the prayer of the church which gave value to the outward act; the church thus took an active and direct part in the consecration of the man who was to be its minister and representative." Evidently no spiritual power is conferred in the imposition of hands. None possess that power since the days of the apostles. Graces are recognized and authority is conferred to exercise these in the office, whether it be that of deacon or elder.

BROWN'S IRON BITTERS cures Dyspepsia! Indigestion & Debility

THE MISSISSIPPI BAPTIST STATE CONVENTION.

A short time since I received official notice that the church at Vicksburg would be unable, because of the sickness of their pastor, to entertain the Convention in July. The Constitution of the Convention (Art. 9) provides that, "The President may, with the advice of any four other officers, call a special meeting of the Convention or change the time and place of the annual meeting."

When our church at Summit heard of the inability of Vicksburg to care for the Convention, they kindly sent an invitation for us to meet with them. In accordance, therefore, with the provision of the Constitution, by and with the advice of Vice-Presidents Sellers, Lomax and Lowrey, Secretaries Sproles and Bowe, and Treasurer Ratliff, I hereby officially announce that the next annual meeting of the Mississippi Baptist State Convention will be held with our church at Summit, Pike county, beginning on Thursday before the fourth Sunday in July next. W. S. Wren, Pres. Miss. Bapt. State Con. Clinton, Miss. May 1.

FOR DYSPEPSIA, Indigestion, and stomach disorders take BROWN'S IRON BITTERS. All dosages are 1/2 per bottle. Same has been used and cured 1000 cases.

#### NOTES FROM MORTON.

Could your former Senior, Bro. Gambrell, have been with us yesterday no doubt he would have been pleased with the fruits of the day's labor he gave some eighteen months ago to the little band of Baptist of Morton; when, in company with Bro. Christian, organized the church at this place. In my mind, when he left here at that time he hardly thought it possible for them in less time than eighteen months to erect and pay for a house of worship. Yet to-day they have one that is not only a credit to them, but a credit to this little village. And they are papers published at San Antonio, Abilene, White's Wright, Decatur and Brownwood, and possibly other places. There is a great deal of editorial material in Texas, and there must be papers and papers for the exercise of this talent. States to say that nearly all of this talent came to Texas from those States.

The Texas Baptist Sunday School Convention has undertaken a new

feature—the Assembly work, or the

development of the Sunday School Normal Department. Rev. Walter E. Tyner is chairman of a committee

which is charged with arrangements for an Assembly to be held at Dallas in connection with the Sunday School Convention in June.

It will be a gathering of Sunday

school workers—teachers, officers,

scholars, parents, and any others,

two objects: (1) Bible study,

(2) Bible work, as they relate to the

Sunday School. The object is

to bring the

greatest

of the

best

## Woman's Work

### CENTRAL COMMITTEE.

President—Mrs. Adelia M. Hillman Clinton.  
Vice-Presidents of Thirty-four Associations, Corresponding Secretary and Treasurer—Mrs. Rebecca P. Sproles, Jackson.  
Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.

### OTHER MEMBERS.

Miss Sally A. E. Paley, Jackson.  
Miss Annie R. Raliff, Jackson.  
Miss Annie J. Landers, Canton.  
Miss Mary Bailey Ayer, Clinton.  
Subjects of Benevolence—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi Colleges, Sustaining, Aged Minister and Home Use.

### WRITE THEM A LETTER.

Don't go to the theater, lecture or ball, but stay in your room to night; Do you belong to the friends that fail, And a good long letter write— Write to the sad old folks at home, Who sit when the day is done, With folded hands and downcast eyes, And think of the absent one. Write them a letter to-night.

Don't be selfishly sensible: "Excuse my haste,"

I've scarcely time to write,"

Let their brooding thoughts go wan-

to many a gone night,

When they lost their needed sleep and rest.

And every breath was a prayer That the old ones leave their delicate bodies care.

Write them a letter to-night.

Don't let them feel that you've no more time.

Of their love and counsel wise;

For the heart grows strangely sensitive When age has dimmed the eyes.

It is well to let them believe

You never forgot them quite—

That it seemed a pleasure, when

away.

Long letters home to write. Then—

Write them a letter to-night.

Don't think that they are giddy friends.

Who make your pastime gay,

Are full of anxious thoughts for you.

That the old folks have to day.

For the sad old folks at home,

With looks fast turning white,

Are anxious to hear of the absent one—

Oh, write them a letter to-night!

### SELECTED.

### MAY.

CHINA.—"Fear ye not the reproach of men, neither be ye dismayed at their revilements." Missionaries, 32; native assistants, 29; stations, 11; churches, 13; membership, 317; baptisms, 130; schools, 13; scholars, 43. Contributions, \$100,000.

STUDY TOPICS.—Recent riots and their causes. Our three fields and their veterans. Other societies at work. Medical missions and missionaries. The neglected interior. Praying for laborers. Ought I to go? The devil's inroads. The power of Christ. Stewardship account of Centennial privileges and opportunities.

SUBJECT: CHINA.

"The only live richly, who richly give."

1. A consecration service.

2. Reasons why China is the greatest mission field.

3. The Empire of China lies in the zone of power.

4. China contains a vastly greater multitude of people than any other single mission field in the world.

5. The 300,000,000 of China are all one family, with one written language, one literature, one religion.

6. China is to be a determining factor in the world's future.—Dr. ASHMEAD.

7. Prayer for the missionaries.

8. Extracts from missionaries' letters, or other items of information.

9. Selected music.

10. Leaflet—China: A hopeful field of missionary labor, by J. W. M. Williams, D. D.

11. Discussion of the Geary Chinese Exclusion Act.—Each one disapproving has the privilege of writing to the member of Congress representing the objector's district, or to the State Senator, requesting their vote for repeal of the act. Apart from the national honor, it is not too much to say that the lives of many missionaries and converts, and the existence of all Christian Missions in China are at stake.

12. Prayer for this appeal.

13. Closing hymn.

FIFTY ANNUAL MEETING

Of the Woman's Missionary Union, Auxiliary to Southern Baptist Convention, held in First Baptist church, Corner of Broad and Vine Streets, Nashville, Tenn., May 12, 13, 14 and 15, 1893.

### OFFICERS:

President—Miss Fannie E. Heck. Corresponding Secretary—Miss Annie W. Armstrong.

Recording Secretary—Mrs. F. M. Ellis.

Treasurer—Mrs. M. E. Oliver.

Society's Motto—"Go Forward."

Friday—May 12, 9:30 o'clock a. m.

Opening exercises conducted by Mrs. A. Nelson, Tennessee.

Address of Welcome—Mrs. G. A. Lofton, Tenn.

Response—Miss E. S. Broadus, Ky.

10:00 Appointment of Committees.

1. Credentials; 2. Plan of Work; 3. Nominations; 4. Resolutions.

### ADDRESS:

By the President—Miss Fannie E. Heck.

Report of Committee on Creden-

### OFFICIAL REPORTS.

Report of Corresponding Secretary—Miss Annie W. Armstrong.  
Report of Treasurer—Mrs. M. E. Oliver.  
"Always abounding in the work of the Lord."

11:00 State Reports. (Fifty minutes each.) W. Arkansas, Virginia, Texas.

11:15 Recommendations of Foreign Board.

Presented by Dr. H. H. Harris, 11:35 followed by Miss L. Moon, China. Mrs. J. A. Brunson, formerly of Japan.

12:05 General Discussion, limited to five minute speeches.

12:30 State Reports. Tennessee, South Carolina, North Carolina.

### NOTICES.

Closing Prayer, Mrs. T. D. Johnson, Texas.

Music furnished by ladies of Nashville.

"You more educated women can Americanize."

Saturday, May 13, 9:30 o'clock a. m. Devotional exercises in charge of Miss M. E. Wright, Georgia.

9:45 Reading minutes.

State Reports—Missouri, Maryland, Mississippi.

10:10 Phases of Work introduced by Mrs. A. M. Hillman, Miss. General Discussion, Five minute talks.

10:45 State Reports, Louisiana, Kentucky, Georgia.

11:00 Recommendations of Home Board.

Presented by Dr. L. T. Tichenor.

11:20 Work among Colored Women and Children. Mrs. J. B. Gambrell, Miss.

Foreign Population, Mrs. J. L. Burnham, Mo.

Work in New Orleans, Mrs. D. I. Purser, La.

12:00 General Discussion.

State Reports, Florida, Alabama, Arkansas.

12:15 Periodicals and other publications, Miss J. Pollard, Va., and others.

12:40 New Business.

Notices and closing exercises.

Adjournment.

"Co-Workers with God."

Sunday, May 14, 3 o'clock p. m. Mrs. F. B. Davis, Texas, presiding.

DEVOATIONAL EXERCISES.

Chapel building, a Centennial Exercise, S. S. Scholars.

S. S. Missionary Day, Dr. J. M. Frost.

### MUSIC.

Address, Rev. J. V. Cova, Cuba.

### MUSIC.

Address, Mrs. Brunson, of Japan.

Mrs. L. Moon, China.

Short addresses by other missionaries, Home and Foreign.

Welcome to missionaries.

Adjournment.

"Learn to Labor and to Wait."

Monday, May 15, 9:30 o'clock a. m. Prayer service led by Miss L. Moon, China.

9:45 Reading minutes.

5:35 Address on Cuba, Rev. A. J. Diaz.

10:15 Band Work, Miss M. C. Budd, S. C.

Discussion.

10:45 Place of Work. Report of Committee.

11:15 Week of prayer, mission card. General discussion.

11:35 Centennial results, Miss V. Alurdise, Va.

Discussion.

11:55 Nominations. Report of Committee.

ELECTION.

New Business.

Resolutions. Report of Committee.

Minutes and Roll-Call.

Closing Exercises.

1:00 Adjournment.

JESSIE'S MISSION.

"O, dear! there goes the door bell and mama is out, and the children are so noisy. I know my mission is not with the children." By this time Jessie had reached the front door and opened it to receive Mr. Morris, the minister.

Frowns disappeared at once, for Mr. Morris was a general favorite with his young people.

"How are you to-day, my young friend?" was the kindly greeting.

"I am very well, thank you; just take this easy chair, Mr. Morris. mama is over at Aunt Mary's; I will go and call her," Jessie hastened to say.

"Never mind Jessie, I will visit with you this time, and come again to see your mother. You make quite

a good housekeeper and nurse-maid when she is away," he said, glancing across the hall where the children were playing. "How nice it is that you are able to take care of them. You have great influence over your little brothers and sisters, remember."

Jessie's fair face flushed as she replied: "Mr. Morris, do you not think that every girl has her mission in this world somewhere?"

"Most certainly, and one great trouble is, some people, it seems, can not find theirs."

"That's just it," replied Jessie. "I feel as if I had a mission somewhere but I don't know where to find it. Mamma has papa and the children to care for. Sometimes I get discouraged, and feel as if I never would find anything to do. In fact, I don't know what to do, or how to find anything," Jessie explained, with rising color.

Mr. Morris' sweet old face grew tender, and his kind gray eyes beamed as he took Jessie's hand, and said: "My dear, perhaps I can help you to find your mission. In the first place, I think you will not have to go out of your own home to find the beginning of it."

"O, Mr. Morris!" Exclaimed Jessie.

"You have Amy, Ethel, and little Charlie to care for. You can help your mamma, and see that she has more leisure moments. When papa comes home tired, see that his slippers are warmed, and his easy chair pulled up to the stand, the paper and some books placed there. In the long evenings, sing, or read aloud to mama, as she works. These small duties in your home will open the door to outside and larger duties. Now, my young friend, I will leave you to discover the remainder of your mission, but remember to do all for Jesus' sake. Good bye."

"Perhaps he is right; anyway, I will give his plans a fair trial," Jessie said to herself, as the door closed after the minister.

Sie hastened to the family sitting room, where the children had been moving everything out of its proper order.

She took baby Charley on her knee and sung him to sleep. Then, putting him in his little crib, told Ethel to see how nice she could rock him.

She seemed to enthuse the children with her spirit, and soon, with Amy's help, order came out of disorder, quiet out of confusion.

The fire was burning brightly in the grate, as she drew her father's easy chair to the fire, and placing his slippers by its side, she glanced at the clock and saw that it was half-past four.

Five o'clock was supper time, and Jessie thought that she could start the fire, put on the coffee and make cream toast, and this, with cold tongue and jelly, would be sufficient.

She immediately set about her task, and just as the clock struck five Mrs. Reed came in all out of breath and hastened to the neat little kitchen; but on the threshold she stopped in amazement. The table was neatly set for tea, the aroma of the coffee met her, and then she came forward and said:

"Jessie, my darling, how thankful I am for you. Aunt Mary was quite sick and I stayed longer than I intended, but you have everything just as nice as I could have done it. How pleased papa will be!"

And so he was. Another surprise awaited them when they adjourned to the sitting room and found everything in the neatest order.

As the evening passed, Jessie exerted herself to entertain the children so that papa and mama could enjoy a long, cozy talk.

As she kissed her mother good-night Mrs. Reed said: "My dear, you are such a comfort to me."

Once started, and finding that she was doing right, Jessie applied herself diligently to her daily duties, and day by day, her face grew brighter and fairer.

Many an old person learned to watch for her sunny face, and listen for her quick footsteps, but the one who enjoyed the most pleasure and benefit from her work were those of her own family circle. Some two years after the minister's call, two ladies were standing in front of a large piano, chatting, when Jessie passed with a bright smile and a pleasant word for one of them.

## NOTES FROM SARDIS.

THE BABY NAMED AT LAST.

The North Mississippi Baptist Preacher's Conference. Well you may laugh when you see that long name if you like, but I tell you brother, she's just as big as her name indicates. If you doubt this come and see for yourself. Meet us at our next appointment, Tuesday after the third Sunday in June at Harrison the first station South of Corinth on the J. C. road. "If you have married a wife" send your "long" man, we love him anyway, and will give you something to write about. Our modest and meek man, L. S. Foster, will have a paper on the "Office work of the Holy Spirit." You know how well he writes on any subject, but that's a choice man and he's a choice man to write; so you see what is in store for you.

We had a fine meeting at Coldwater on last Tuesday, 15th inst. It was a good time to hold a meeting there. We found Bishop Harrell and Rev. G. W. Knight trembling the "water" by the hand of God. And every thing was in good shape for a good time with the Pastor's Conference. Here is when we decided baby was old enough to name, and after casting around for a name we finally decided to call it "North Mississippi Baptists Conference" but don't tell whether it's a Methodist Conference or Baptist Conference. We saw the "point" and added other parts. So you have it now in full. It's a mighty long name but some of us are mighty long preachers. Well we did more than name our Conference, for we had some good papers who said so! Well Brother Knight said so, and Brother Foster said "them's my sentiments." And Broth. Harrell and Lee "t" at paper of Brother Farmer's on the relation of the Sunday School to the pastor or the relation of the pastor to the Sunday School, is just as good as if I had done it myself." And that honored veteran of God, Dr. Stokes voted in the affirmative when ayes and nays were called for. At the close of this discussion Brother Harrell suggested that we hold one half hour devotional exercises. And it was truly devotional. The Spirit was there to help us to pray. Then our dear State Evangelist, Bro. G. W. Knight, preached a soul-stirring sermon in which we were "gathered in heavenly places in Christ Jesus." At the close of this sermon a number of ladies, men, young men, and all classes said "pray for me, pray for my boy, pray for my family." The preacher said, "pray that I may be used by the Lord in any way He may direct." Consecration! Oh how I love consecrated minister of the gospel! And I tell you G. W. Knight is that man. After a good old Baptist hand-shaking we were carried to the delightful home of our Brother and Sister Calcott; (Brother Harrell says that's the way to spell it) and he ought to know that for was not the first time he had been there. The preachers always know where the pot boils strong. Well sir, we had a "square meal," and a happy family to dine with.

At 2 p. m. the moderator called the body to order. Bro. J. A. Lee read his paper on the "Best method of conducting religious worship." And Brother Harrell and the writer of the paper said some very good things concerning the singing of our day. Well they emphasized the fact that we ought to have the people sing and not the "select few" in a choir. And all of us said amen. 2. Last but not least, I read my paper on the "Relation of church discipline to the spirituality of the church," following which Brother Knight said some good things on the subject. And offered some resolutions that we hope you will publish. They ought to be in tract form and sent to every church, North and South, with the names of every Baptist attached to them that loves good and wholesome church discipline. God bless and prosper Brother Knight in his meeting in Coldwater and elsewhere.

N. M. ALFRED.

DIED.

Mr. J. T. Langford was born in Maryland, near Washington City, July 3, 1803, and moved to Georgia when 7 years old. He was married three times, first to Miss Rebecca Johnson; to them were born four children. She died in 1834. He then married Miss Jane Champion. She lived 22 years, and to them were born three children. After her death he married Mrs. Martha Moore in December, 1863. They lived happily together until his death, Jan. 30, 1863. Bro. Langford joined the Baptist church in 1845, and lived a consistent Christian life until his death. He moved from Georgia to Water Valley Miss., in 1852, and connected himself with the Water Valley Baptist church, of which he was a faithful and loved member when he died. He leaves a wife, four children, twenty grand children and two great grand children, and many friends, to mourn his absence. God bless the bereaved.

E. L. WESON.

AT REST.

Mrs. George Whittle died at her home April 6, 1883, in her 47th year. Her death was caused by disease of the heart and was unexpected and sudden. The entire community was shocked, and all feel bereaved in the death of this most excellent lady. She was truly a good woman, a good mother, a good wife, a devoted, consistent and always consistent Christian.

She was ready for the call. Death had no terrors for her, and brought her no pains. She passed away like a breath. She had done the noblest, most enduring, greatest work possible to a human being. She ha-

reared an excellent family. This was, if not her only, her highest ambition in the world; to this, she gave her beautiful and useful life. Her work was done. There remained nothing more. She had lived to see her children grown and their faces turned toward the city of God. Blessed mother! God called; the happy spirit thrilled with joy, lingered a moment, and then flew away to the blissful throng. We mourn our loss.

B. K. W.

Clinton, Miss.

1-2

In Columbus, Miss., February 3, 1883, Mrs. George Anne Wakefield, youngest daughter of Geo. and Elizabeth Wilkins, late of Pickens county, Ala. Our beloved sister was born Oct. 16, 1840; and at the age of 18, graduated at the Pickensville Female College. In 1860 she was married by the Rev. T. C. Teasdale, D. D., and remained a faithful and consistent member of the Baptist church to the hour of her death. She was married to our brother, J. S. M. Wakefield, April 28, 1859; and after 33 years of happy married life, passed peacefully to her rest with the saints beyond the skies, leaving to mourn her, an affectionate husband and four devoted sons and many friends. May our kind heavenly Father bless the father and sons, give them an abundance of His mercies, and may they all be reunited in His blessed kingdom, where partings are unknown and the sting of death never felt.

1-3

IN MEMORIAM.

Whereas, In the mysterious economy of Providence, it hath seemed well to the Master to remove from our midst our beloved brother, David Lawman; therefore be it

Resolved, That to his memory we pay this tribute of respect.

Resolved, That by living the life of a consistent Christian he won the seal of loyal faith to the cause of his Master, and enjoyed the confidence and esteem of all who knew him.

Resolved, That owing to his many virtues and his open hand, we the Mount Moriah church, have suffered an irreparable loss through his death.

Resolved, That we bow humbly to the will of Almighty God, and express our warmest sympathy to our bereaved sister in this, her deepest affliction.

Resolved, That a copy of the above resolutions be forwarded to THE BAPTIST RECORD for publication.

Done by order of Mount Moriah church on Saturday before the fourth Lord's Day in February, 1863.

C. C. ANDERSON,

J. B. GILLEY,

L. W. MILLER,

Committee.

MARRIED

At the residence of A. Harzog, the bride's grandfather, April 19, 1883, Mr. Julian Griffith and Miss Fulvia Myers, members respectively of Bethany and Hebrew churches in Lawrence county. May heaven's blessing attend them.

J. R. CARTER.

MONEY RECEIVED.

W. M. Thompson, Milton, \$2.00  
T. L. Moore, 6.00  
S. L. Hearn, 5.00  
Mrs. Kate Coron, 1.00  
D. J. R. Sample, 2.00  
Greenville Sunday School, 8.40  
M. B. Pitts, 2.00  
M. M. Berry, 5.00  
Frank Souter, 2.00

The above monies have been distributed to Brethren Brunson and Bynum, as directed by the donors.

J. B. GAMARELL.

BROTHER PARISH'S LIST.

R. A. Cohron, 1.00  
Mrs. E. B. McRaven, 4.05  
W. H. Hardy, 2.50  
Coffeyville L. M. S., 225

These amounts have been paid to Brother Bynum as directed.

J. R. PARISH.

SOUTHERN BAPTIST CONVENTION.

TION.

In arranging for the coming session of the Southern Baptist Convention in this city, the committee desires to have as soon as possible the names of all persons knowing themselves to be delegates, either of the Convention or the Woman's Missionary Union or the Education Society.

We wish in sending out this notice to call special attention to the following points:

1. We will make ample provision for entertaining only accredited delegates. This rule will be rigidly adhered to.

2. As we expect to furnish names to all delegates, we will not be responsible for any bills made for entertainment at hotels.

3. All delegates who may prefer hotel accommodations at their own expense and will write to the committee to that effect, will have the very best possible arrangements made for them.

4. The committee will be glad to furnish any information or to make any arrangements at boarding houses and hotels for all visitors who may request it.

5. A special committee on reception will meet all trains and furnish information and assistance to both delegates and visitors.

The careful observance of these rules will greatly facilitate the work of the committee and add to the comfort of the great crowd which we are expecting.

MINIMUM HOTEL RATES.

Maxwell House (headquarters), per day, \$2.50; Duncan Hotel, \$2.50; Nicholson House, \$2.00; Commercial Hotel, \$1.50; Bailey House, \$1.00; boarding houses generally from \$1.00 to \$1.25, in sending names, please address M. B. Pilcher, Chairman, W. C. GOLDEN, Sec'y, Nashville, Tenn., March 22, 1883.

## DISASTROUS CYCLONE

One of the most disastrous cyclones noted in the history of Michigan has been raging in some parts of the state. It has made great apprehensions entertained, but some of the most gigantic structures are feeling the effects of its constant, persistent, SWEEPING STROKES, being made by us in low prices. And still the storm must continue. For instance: We send a thrill of terror in the following announcements: 36 inch Cashmere next week, reduced from 20 cents to 15 cents. 36 inch Cashmere from 25 cents to 21 cents. Polka dot Serves from 35 cents to 27 cents. Diagonals from 50 cents to 40 cents. Brocaded Serves from 30 cents to 30 cents. Figured China Serves from 35 cents to 35 cents, 75 cents to 50 cents. \$1.25 to 75 cents. Now these are bargains according to Webster's definition. Still the storm rages. Listen! French Batiste, beautiful goods, 32 inches wide, from 25 cents to 17 cents.

We regret we can't let up. Last 325 pairs Misses' and Children's Hose at 5 cents per pair; come and see them. Still another stroke, and red tape structures will tremble. 300 pairs Misses' Button Shoes, fine shoes, sizes 12, 12 1/2, and 13, with heels, nice dress wear, at 50 cents per pair. Nothing ever offered like them; this is a job lot, and they are bargains beyond any doubt. Remember, those prices are for next week.

Being Surrounded by a Cloud

of Witnesses.

There is not a county contiguous to Meridian but what contributes to our system. Every citizen, male or female, that has visited our store, becomes a witness in our behalf; they find our goods as represented at prices as quoted. We treat them as intelligent subjects, and finally that it is our trade has assumed a more and more importance. Two or three years ago I began to use Dr. King's Royal Germeter. It has made more good than all the medicines I have ever used. I can say anything that I like, and my general health is good; but I have rheumatism in my arm and hand for ten years, and since taking Dr. King's Germeter, it is entirely relieved. I have recommended Germeter to many others who have taken it with benefit. I think it is the greatest remedy I know of.

Mrs. B. PURSER.

Tazewell, Miss., April 10, 1883.

I am 75 years old, and have been using Dr. King's Royal Germeter for 10 years. I have a great infirmary with dyspepsia. What I ate made sick and finally the trouble ran into a chronic disease.

It was reduced to a state of great debility, and I was unable to get along. I began to use Dr. King's Royal Germeter, and send an addition to the race track in the race for the weekly Appeal-Avalanche.

For 1893

WILL

CONTAIN

For 1893

THE

Weekly Appeal-Avalanche

"THE GREAT SOUTHERN NEWSPAPER."

ALL THE NEWS OF ALL THE WORLD.

Special Articles by Famous Writers.

The Latest Fancies of Fashion.

Unexcelled in the United States.

The Great Southern Newspaper from Key West to St. Paul and from 110° to the Pacific.

\$56,000 Given to our subscribers for the Appeal-Avalanche during the past year.

\$56,000

THE WEEKLY APPEAL-AVALANCHE

Missing Word Contest

There is a verse in the Bible in which appears a word representing that which is most eagerly sought for by every Christian reader and which runs as follows:

"As cold waters to a thirsty soul, so is good news from a friend."

Name \_\_\_\_\_

Town \_\_\_\_\_

Date \_\_\_\_\_

No answer to this question

The first Twelve Hundred Subscribers answering the missing word will be given

the following Twelve Hundred Premiums.

All answers will be given in the order

in which they are received.

First correct answer will secure first reward, etc.

First Correct Answer One Trip

Piano, \$200.00

2-trip to Rocky Mountain, \$100.00

3-4 One Trip Buggy, \$125.00

4-5 One Fine Bassinet, \$100.00

5-6 One Good Filled Hunting Case, \$100.00

6-7 One Good Filled Hunting Watch, \$50.00

7-8 Fine Sewing Machine, \$50.00

8-9 Trip to World's Fair, \$100.00

10-Dinner Set, 75 pieces, \$50.00

11-Pair Fine Opera Glasses, \$8.00

12-Gold Filled Hunting Case, \$100.00

13-Gold Filled Hunting Watch, \$50.00

14-Gold Filled Piano, \$100.00

15-Gold Filled Picture Frame, \$50.00

16-Gold Filled Case, \$50.00

17-Gold Filled Case, \$50.00

18-Gold Filled Case, \$50.00

19-20 Good Filled Hunting Cases, \$100.00

21-Scholarship for Young Ladies, \$100.00

22-Scholarship University of Tennessee, \$100.00

23-Trip to New York and return, \$100.00

24-Trip to Washington and return, \$100.00

25-Trip to Rocky Mountains and return, \$100.00

26-Scholarship for Young Men, \$100.00

27-Scholarship Course Little Rock, \$100.00

28-Scholarship for Young Men, \$100.00

29-Scholarship for Young Men, \$100.00

30-Scholarship for Young Men, \$100.00

31-Scholarship for Young Men, \$100.00

32-Scholarship for Young Men, \$100.00

33-Scholarship for Young Men, \$100.00

34-Scholarship for Young Men, \$100.00

35-Scholarship for Young Men, \$100.00

36-Scholarship for Young Men, \$100.00

37-Scholarship for Young Men, \$100.00

38-Scholarship for Young Men, \$100.00

39-Scholarship for Young Men, \$100.00

40-Scholarship for Young Men, \$100.00